

The 10 RashiYomi Rules
Their presence in Rashis in VaYayLeCh
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GOALS

The goal of the Weekly Rashi Digest is to use the weekly Torah portion to expose students at all levels to the ten major methods of Rashi's commentary. Continual weekly exposure to these ten major methods facilitate the acquisition, familiarity, and facility with the major exegetical methods.

Hi

H A P P Y and J O Y O U S N E W Y E A R.

I am reversing Nitzavim and Vayaylech. This week I will focus on contributions of simplicity by the Rashiyomi Newsletter.

Russell Jay Hendel, President, Rashiyomi



As usual, when making transitions in the Rashi Newsletter we welcome positive and negative comments as well as requests. Please send all comments to RashiYomi@GMail.Com.

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Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule
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Reference *Daily Rashi* Thur-Fri 9/29-30/2016 Dt31-14a:23a

Background: [These verses represent dialogues between God, Moses and Joshua prior to Moses death.]

Biblical Text:

- **Dt31-14** God said to Moses: You are about to die: Call Joshua, stand in the Temple and I will command him
- **Dt31-22** And He commanded Joshua...: Be strong and resolute

Rashi: *I will command him* means I will encourage him. The "He" in **Dt31-22** refers to God who commanded Joshua

Contribution of the Rashi Newsletter: The Rashi Newsletter approaches these two Rashis simplistically using the **Reference** rule.

- *I will command him, Joshua,* in **Dt31-14** references
- God's command to Joshua in **Dt31-22**, *Be strong and resolute.*

Note the simplicity of this approach. Rashi is simply linking the two verses as referencing each other.

Contribution of other Rashi commentator: It is easy to get lost in details and minutiae and avoid the overarching simplicity. Here are some questions that the Rashi Newsletter does not answer.

- Why does the verse text in **Dt31-14** use the word *command*, in **Dt31-22** use the words *strong/resolute* but Rashi uses the word *encourage*.
- How can we prove that the "he" in **Dt31-22** refers to God and not to Moses (Rashi actually gives a proof text)

These are all interesting questions and should be asked. The contribution of the Rashi Newsletter is that they are secondary; the primary issue is the very simple **cross-reference**.

Parallelism *Daily Rashi* Sat-Mon Oct 1-3, 2016 Dt31-12a,b,c

Background: [Moses is describing the congregation commandment. Once every 7 years all Jews journey to Jerusalem and congregate to hear the King read portions of the Bible. Moses indicates who must come]

Biblical Text: *Congregate the nation*

- *The men (a)*
- *The women (b)*
- *The children (c)*
- *The non-citizen in your midst (d)*

in order that

- *They listen (b)*
- *They learn (a)*
- *They fear God (c)*
- *They observe all words of this Torah (d)*

Rashi:

[The two bulleted portions of this verse correspond as shown]

- (a) Men correspond to learn
- (b) Women correspond to listen
- (c) Children by coming bring reward to those who bring them.

Contribution of the Rashi Newsletter: The Rashi Newsletter makes a contribution by pointing out that the basis of the Rashi comment is the **parallelism**. The first four bullets correspond in some way to the second four bullets. It then becomes logical to pair *men* and *learning*, *women* and *listening*, *children* and *fearing God*, and *non-citizens* (converts) with *observance of all commandments*.

Thus the Rashi comment has a certain simplicity: The first 4 bullets *correspond* in a natural way to the 2nd 4 bullets. Everything then follows.

Contributions of Other Rashi Commentators: The simple almost naive explanation given by the Rashi Newsletter leaves many questions which are grappled with by the other Rashi commentators. Here are some issues

- Why is the bullet order reversed: a) men, b) women, c) children, d) converts vs. 1) listen, 2) learn. But 1) corresponds to b) not a); 2) corresponds to a) not b). Why is the order reversed?
- Rashi is totally silent on each of the 4th bullets (non-citizens; and watch all Torah commandments)
- Rashi does not say *children come to learn to fear God*. Rather Rashi says *children come in order to bring reward to their parents who bring them!!* We could stretch it and say "The reward the children bring to their parents is that the children fear God and are well behaved!"

After reading these questions the reader may question if the approach of the Rashi Newsletter is even correct? After all, Rashi does not fully correspond four bullets, only three of them; Rashi does not correspond *children* with *fear God* but rather with bringing reward. So there is a strong argument that the Rashi Newsletter approach is too simplistic, maybe not even correct!

Nevertheless, the Rashi Newsletter maintains its position. It prefers to

stretch the Rashi: fill in the Rashi: non-citizens come to learn to observe the entire Torah and children who fear God bring reward ("shep nachas") to their parents who find them easier to deal with.

Why? Because the Rashi newsletter is committed to consistent application of a handful of well defined rules. **Parallelism** is a universal rule not only in the Bible, but also in near-easter poetry as well as modern poetry. It is a powerful technique universally used. One cannot avoid noticing the four vs. four bullets which generate the parallelism. It is this quest for simplicity that motivates the **Rashi Newsletter** to twist the Rashi literal language to be consistent with the parallelism.

Some readers may still be skeptical. Surprisingly (you are surprised aren't you?) science behaves the same way. When quantum mechanics was first proposed at the beginning of the nineteenth century it seemed inconsistent with alot of data. What drove people to accept it? Its utter symbolic simplicity. This simplicity generated a *faith* that science would eventually redeem quantum mechanics (which is in fact what happened). If the scientists can approach interpretation with faith, we can also.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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I-REFERENCE: Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

II-MEANING / Lexicography / Dictionary: EXAMPLE (Connectives) KI means

IF,PERHAPS,RATHER,BECAUSE,WHEN,THAT (Rashi on Gn18-15a Gn24-33a) **EXAMPLE (Nuances):** YDA means FAMILIAR, not KNOW (eg Dt34-10a) eg Gn04-01 Adam was FAMILIAR with his wife **EXAMPLE (Idioms)** ON THE FACE OF means DURING THE LIFETIME (Rashi on Nu03-04a Gn11-28a Ex20-03c Dt05-07a) **EXAMPLE (Synonyms)** *Marchesheth* means pot; *Machavath* means frying pan (Lv02-05a, 07a) **EXAMPLE**

(Hononyms) SHAMAH can mean listen, hear, understand: (Gn42-23a) *They didn't appreciate that Joseph understood them* (Note: They knew he was listening) **EXAMPLE (Metonymy)** (Lv02-11a) *Don't offer ...any honey as sacrifices* RASHI: *honey* includes any *sweet fruit juice*

III-GRAMMAR: EXAMPLE: BA-ah means CAME;ba-AH means COMING(Gn46-26a)
EXAMPLE: Hitpael conjugation has different rules if 1st root letter is Tzade (Gn44-16a)

IV-PARALLELISM: (Ex20-04) Don't **POSSESS** the gods of others Don't **MAKE** idols RASHI: So both **POSSESSion & MAKING** of idols are prohibited

V-CONTRADICTION: (Nu04-03, Nu08-24a)Levites start Temple work at 25; Levites start temple work at 30.
RASHI: They apprentice at 25 but start actual service at 30.

VI-STYLE: RABBI ISHMAEL RULES: EXAMPLE: (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Don't MUZZLE an OX while THRESHING* RASHI: Don't STOP any WORKING ANIMAL from eating

VII-FORMATTING: EXAMPLE (BOLD indicated by Repetition): Ex12-09c) COOK COOK it in water (So COOKED-COOKED is understood the same way bold is understood by modern reader) RASHI: Preferred to COOK it in water; But COOK it at all costs(Even if you don't have water) **EXAMPLE: (BULLETS indicated by Repeating keywords)** (Ex03-11a) Who am I - **THAT** I should go to Pharaoh - **THAT** I should take the Jews out of Egypt RASHI: Repeated word **THAT** creates BULLET effect - Pharaoh was a difficult king (Bullet one) - Jews were not yet ready for freedom (Bullet two) **EXAMPLE (Climax assumed in any Biblical list):** (Dt19-11a) *If a man HATES, SPIES, CONFRONTS & KILLS.* RASHI: Bible identifies 4 stages to murder(indicated by capped words)

VIII-DATABASE: EXAMPLE: *God spoke to Moses to say over* introduces about 7 dozen biblical commandments; *God spoke to Aaron to say over* only introduces 2 commandments. RASHI: (Lv10-03b) Aaron was silent when his sons died because they served in the Temple drunk; hence he merited that the commandment prohibiting priests to work in the Temple drunk, was given to him

IX-NON VERSE: EXAMPLE: (Use of Algebra)(Ex38-26b) *Temple donations of silver were 100 Kikar and 1775 Shekel from 630,550 half-shekels* RASHI: So one Kikar of silver = 3000 Shekel.

X: SYMBOLISM: EXAMPLE: (Use of puns) Moses made a copper snake for people to look up to when bitten by snakes (so they should pray and recover) RASHI: (Nu21-09a) The Hebrew root for copper and snake are identical (Cf. The English *copperhead*) Moses made the metal snake copper colored to symbolize the snake